

# BLUE GRASS BLADE

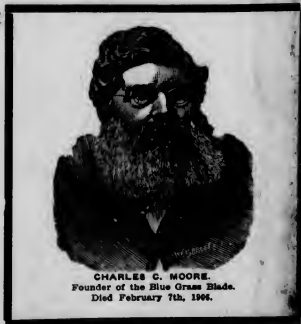
WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

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A. T. Parker  
High and Ashland East Side

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## EDITORIAL

Keep moving onward.

Don't get turned into a pillar of salt.

Why not join the great family of Blade readers?

There is no time like the present for wisdom and generosity.

Indifference leads to intellectual slavery, remember freedom must be won and eternal vigilance is the price thereof.

If you feel that the Blade is deserving of perpetuity, now is the time that it needs your help. Don't burden tomorrow with the debts of today.

What we demand is the absolute elimination of religious domination over secular affairs and a perfect equality for all beliefs or unbeliefs by whomsoever entertained.

Every man should be privileged to exercise his brains without being placed under a political or social ban, to speak his honest thoughts without being made to pay a penalty. Freedom of thought and expression is essential to human progress.

The Christian church is but a mania for long haired saints run mad and is a kind of black magic or mental thaumaturgies that converts men and women into dangerous cranks. To be drunk on religion is just as dangerous as to get drunk on rum. The result is much about the same, only the immediate cause is different.

Christian congregations are a dependent lot. They have no self-reliance. They are like unto a lot of sheep who follow the master man, not because they comprehend or care whether he is going, but because they smell him, and pointing their prodigious in the air, they follow in his direction

as naturally as the needles line the poles. The pietistical puritan will inevitably follow some stupid old bell-wether because they are utterly incapable of independent thought. They never think their holiness a fake and that is why they are so d--- anxious to advertise it.

"A little religion is an excellent thing in every community," declares a Lexington church writer, and the Blade asserts that the "littler" the better. Like bad whisky, an overdose of it will simply put wheels in your head and start them working overtime.

The attempt of the religious fanatics of New York to thrust religion into the public schools, those institutions of learning that are supported by a general public tax ranks among the most colossal frauds ever sought to be perpetrated upon a free people. It is infamy incarnate. It is the apotheosis of damnable impudence.

Many of the subscribers to the Rome Book have neglected to forward the fifteen cents required for postage. To some of them the Blade has forwarded the book at its own expense. Such recipients of the book would confer a favor upon us by remitting the sum named in postage stamps. To mail out only 500 of the books costs us \$75, which we cannot afford while it only costs the individual but 15 cents.

Some of the Blade's writers express fears about the increasing power of the Pope in America. Time was when the Vatican's nod could cause the proudest monarch to tremble, but it has been shown of all its temporal power. Gradually, the Pope fell back into disuse until he is capable of exerting about as much influence upon the political destinies of the world as a male cat.

Labor must take heed that it does not entirely abandon the Ark of the Covenant of humanity which is the supreme Brotherhood of Man. The professional politicians who are forever misleading them, dragging them further into the Slough of Despond, undertake to manage matters mundane on a basis of brute selfishness, minus conscience or creed, save that of a fatuous utilitarian which affords not the slightest hope.

The American people love themselves a literate and progressive people, yet there is no land beneath the sun where pure reason has a harder battle with stupid ignorance. Thousands are born with political and theological prejudices and are about as useful as a wooden Indian. Others are blindly led by blundering leaders falling into every foul ditch which busy superstition can dig for their foolish feet.

It is reported that a certain young schoolmarm in New Jersey is actually unable to detect and understand the difference between a modest pressure of the hand and a genuine, old-fashioned hug. But what's the use of making any comment. There are plenty of men who are unable to understand the line of distinction between a kiss by moonlight and the stale affections hushed up for a fourth husband. Others regard to entire situation as a ten-legged night mare and fight shy.

The science of government is not more complex than the science of business. No man of average intelligence who makes an honest effort to understand it, need fail. The very fact, however, that we are divided into many warring factions argues either inexcusable ignorance or widespread turpitude. As at present constituted, we are incapable for effective service against social and political corruption as a dam in a desert, and about as useful as a wooden watch.

Our readers will observe that a number of articles are published in this issue carried over from the symposium on organization, which either arrived too late or got crowded out of the symposium issue. As the Blade invited a continuation of the discussion until all Free thinkers, who cared to do so, had expressed an opinion, our columns are still open for short articles on this subject. The general trend still seems to be in favor of an organization, and with such conditions existing as those to which the Blade has recently directed attention, its necessity is no longer to be questioned or doubted. In another issue we shall discuss the subject at further length.

So long as the church continues to appeal to the law for an enforcement of its edicts, so long as it declares it to be a crime to do that which works no injustice to others, so long as it strives to work a boycott upon those who dissent from its ever-shifting dogmas, it will breed hypocrites and manufacture tyrants. The day inevitably comes when men will grow weary of a presumptuous and cruel master and rise in rebellion. The stronger the repression the fiercer becomes the explosion. It is impossible to drive love and respect in the hearts of men with a sword or a bayonet for men now know that the wisest theologian is only groping in the dark and, after all, may misinterpret the message he claims to have emanated from the God he professes to worship.

## FREE LOVE BUT A BARBARIC FANCY.

Orthodox Christianity has builded for itself a gaudy and material heaven of barbaric splendor, based on superstition, and impossible of attainment.

Free Love has built up a system of sexology, fancied and artistic, woven of the warp and wool of human passion, with less substance to it than a child's toy balloon.

Both are superstitions to be dreaded, to be feared, almost, and whether future generations accept them or not, the thinking men and women of the present age must resist both with vigor and energy.

There is no stranger or better settled fact in the realm of sociology than that the principles of monogamy must prevail if the home is to be preserved, children reared and educated under the hallowed influence of parental love, the nation made strong and the character of the race improved. This much is proven by the very fact that it is only the monogamic nations of earth that have made any semblance towards civilization. The less civilization the grosser the sensuality. The higher the civilization the more refined, the more virtuous become the people.

Just as the Christian heaven is fashioned upon desire so is the system of Free Love evolved from desire. Its advocates are mostly of the masculine gender, with a few females who ought to know better. The value of both depends on the mental attitude of those professing to believe therein, but the true value of any system is altogether dependent upon its practicality, its possibility, and its capability to remedy the woe against which it is aimed. That evils exist under the present marriage system, an admitted fact, is not the fault of the system, but of those who willfully break through all legal and moral restraint, who do not hesitate to violate the moral code at every turn.

One of the principle errors committed by our friend, O. H. Stone, while he writes entertainingly and instructively, is to shoot all round the subject, pick up the flaws or faults of others and condemn the Blade for them. He still insists that the Blade derived its ideas ancient divorce from the Bible and hangs to it with all the old time superstition. On the contrary it is the Blade's critic, himself, who, in defending the conduct of Maxim Gorky argues for the Biblical method of divorce, which the Blade disputes. The Bible instructs a man, when he divorces his wife, to send her away from him, provided he does not sell her into slavery. This is precisely what Gorky has done and this is where the Blade finds fault with him. He has simply put his wife from him, did not sell her into slavery, of course, and immediately consorted with another woman. If our critic maintains that Gorky has done right, he is the defender and upholder of the Bible divorce method which the Blade abhors.

It is no answer to the Blade's condemnation of free love doctrines to say that they are "simply a threadbare platitude." It does not even approach the dignity of being an answer. It is as absurd as inviting a hungry man to feed upon a printed bill of fare. It suggests the old war made upon the waves of the sea by Dame Partington with her mop. Nor does our critic gain anything by the suggestion that the case of the State of Washington vs. Beebe is lost. It may be, and doubtless is, but it is loaded in both barrels against the free love system and contains a supercharge of buckshot. Beebe resented the freedom manifested in the love affairs of his intended victim. It may be that Beebe would have committed a similar offense if convinced that he might not get caught. Yet he demanded and insisted at the point of a gun that his wife be better than he was or would be under similar conditions.

As for the monogamic principle in human society its necessity to our moral well being, the Blade stands not alone in its view. That it is essential to human happiness and virtue, that preservation of human happiness built on purity of sex, is argued by Parker H. Sercombe in a trenchant editorial in his "Tomorrow" Magazine. On this subject he says:

"The principle of monogamy, the bulwark and vitality of every land and people is being ignored and trampled in the dust by a large proportion of leading citizens."

The monogamy is being "ignored and trampled in the dust," is bad enough, but free love would make a bad matter worse. If monogamy be the "bulwark and vitality," of human happiness to "every land and people," it follows as a logical sequence that its antithesis, free love, which must inevitably drop into polygamy and polyandry can be naught but the bulwark and vitality of vice.

When friend Stone insists upon placing politics and love upon an equality, he debases the one without elevating the other. Love being free the buck negro would have and must have the same right as others, and must be accorded the unchallenged privilege of paying court to the fairest daughters of America. Yet, argue as he may, it is a sociological fact that there are thousands of men in this land today, married and supporting families, who never felt or experienced the holy flame of love, moved only by desire, married as a mere convenience, and would, were it not for the restraining influences of law and morals, desert their wives and babes only to become a John Henry at the first opportunity that offered. Failure to support a minor child is a statutory offense in many states, and it should be subjecting the offender to penal punishment. These

are evidences of what would ensue if all restraints were loosened and free love become the fashion.

The pride of a nation is in the strength, the courage and the uprightness of its men, its glory lies in the purity and virtue of its women. Free love, with its unwholesome doctrines of promiscuity and plenty would destroy both.

Reference to Gorky's greatness does not justify his conduct. He committed a wrong, as the Blade views it, by bringing with him to America a woman who was not and is not his wife. If he could thus bring one why not bring twenty? The difference in number could not constitute a difference in principle. He could have "claimed" all as his wives and his "claim" ought to have determined the issue, so the argument runs.

Free love in the judgment of the Blade, is an evil tree and can only bring forth evil fruit. A few bad women and many bad men cannot irrevocably wreck society, but free love would ruin all. It would take away the blush of modesty from the cheeks of our women and make of them fillets of Troy. Free love would turn the lover's kiss to ashes on the lips of innocence. It would give license to men and bring only shame and degradation to women.

The Blade expresses the sincere hope that every subscriber to the Rome book has received the number of copies subscribed for and is pleased with the investment made. Should there be any who have subscribed, have not yet received the book, it will be sent upon due notice being given to the office of the Blade. The editor is not almost run out and we urge upon those who desire a copy to send in their orders before they are all gone. We also desire to announce that if a sufficient number of orders for the book be sent in, we will print another edition, but this will altogether depend upon the demand. The book is fully worth the price asked and should be in every home in America. It makes a handsome and valuable present to send to a friend and a dollar spent in this way is never lost.

## WHAT THE BLADE NEEDS.

Week after week the Blade has made appeals to its readers, its friends and subscribers, that efforts be made to increase its circulation, at the same time increasing its revenue. In this we are not asking for money to be given to us, but we offer the Blade in return for every dollar sent in as a subscription. A few have responded nobly, but the great majority have failed to heed our supplications. This to us, is a distressing fact, in that it retards the work of the Blade and prevents anything like a substantial improvement which all seem to ardently desire.

One of the results of our inability to give the Blade a much needed personal attention came directly to hand. It fits the point admirably. A well known contributor sent in a bitter complaint because of errors in reading the proof upon his article which made him appear to say something he did not intend to say. This resulted from the fact that the Blade's editor is compelled, from lack of sufficient means, to turn his attention to other channels of employment and must necessarily leave some of the details of publication to employees and subordinates who are not familiar with names and data necessarily connected with Free thought literature. Could the Blade's editor give his sole and undivided attention to the editing and publication, such mistakes would not occur, the Blade could be made to present a far better appearance, its editorial work show a considerable improvement, and every reader would be benefitted thereby.

As a matter of fact we are in daily receipt of letters of congratulation upon such improvement as we have already shown. Could our readers know that the entire work of editing the Blade is done at night when others are sleeping peacefully in their beds, every day being spent upon labor in another and different direction, contributors would be less prone to criticize, or find fault, and the wonder is that we have succeeded so well, considering the difficulties under which we have to get the Blade out each week. Of course, it may be said, we do not have to do this, that we could drop the Blade altogether, that we publish it because we are pleased to do so. There is a great deal of truth in such an argument, for we are pleased to publish the Blade, we are proud of it as a Free thought missionary, and we do not wish its suspension or death. For this reason we have contributed a large sum of money every week to publish it and contributed our time, labor, and the little talent we possess to make it acceptable. Our supreme wish is to make it even better, but to accomplish such a result we must be accorded a better support than we are now receiving.

When we reflect upon the sacrifice we are making every day, the great handicap with which we are beset, it is not encouraging to receive such a chiding as the one to which we have previously referred. It takes all the wind out of us.

What the Blade needs then is a better support. It has no endowment, no propaganda fund. With the proper support, financially, the editor could give his whole time and attention to the Blade and then think what that would mean. We have a plan to suggest. It is this. When sending in your renewal send in an extra dollar to have the paper sent to a friend for one year. Select one who is likely to become a subscriber. We can almost guarantee

(Continued on page four, first column.)

## ORGANIZATION WOULD SURELY MULTIPLY RATIONAL EFFORTS

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## CAN FREETHINKERS STAY ORGANIZED?

No Doubt Concerning Their Ability To Get Together, and If They Should Find No Harm in Doing.

(By J. B. WERTZ).

Can freethinkers organize? Why not, of course; why not, but whether or not they can organize and make it a permanent success and stay organized is still another question. But what if they should ultimately fail in accomplishing everything human has ever accomplished, but partial success and failure is the history of evolution, the death of every plant further hinders for the development of the succeeding plant. Every effort develops strength.

Every failure is an effort from which we can not help learn. I would therefore urge organization.

Now while I feel my incompetence I would beg to make a few suggestions. As for the main structure of the organization there must of course be the national organization part of whose duty it should be to organize state organizations whose duty in turn should be to organize county organizations.

As for methods of propaganda I would as one means suggest Sunday Schools.

Man is a social being and goes to church and elsewhere to associate with his fellows. Now the church people know this and take advantage of it, and why should we not? At Sunday School, I would instruct the children and youth in the some of the fundamental principles of science, I would try to impress them with the fact that everything takes place in absolute conformity with fixed and inexorable law, not approximately, but as nicely and exactly as two times two are four or three times three are nine, and once impressed with these facts their faith in miracles and the supernatural would soon die a natural death.

Then we should discuss all moral questions including politics.

For thus far Christian believers seem to think that there is no morality out side the church and this is a great obstacle in the way of a great many people in drifting away from the superstitious part of bible teaching, but of these people can be impressed with the fact that morality is public property and not church property they would be glad to have here would be lecture at each session either by a resident or other speaker could have a circuit same as clergy and lecture for half dozen sessions.

Then every city, town and village should have established either separate or in conjunction with other book store, a store where should be kept a full line of literature and the keeper should take subscriptions and keep for sale the freethought papers.

Another means of propaganda and very good one would be to get publishers of news papers to devote a column to the discussion of religious and freethought subjects generally. This would always come before the reader unsought and while the freethought papers are read only by those who seek them which is almost exclusively freethoughters.

Beside the propaganda we should renew our fight against union of church and state for the church is aggressive and eternal vigilance is the price of safety. There has not been much done along this line since the death of S. P. Putnam.

## THE COLOR OF ADAM'S SKIN

To What Race Did Our Alleged Ancestors Belong? Pertinent Discussion, Devil's Island Deserter.

(By HARRIET M. CLOSSE).

The Presbyterian convention which recently convened in Des Moines, Iowa, closed its deliberation too soon to decide on the authenticity of our ancestral Parchments. It is now declared that Adam was a Caucasian, I mean an Ethiopian. To be sure Adam has run the gamut of races from a Chinaman to an Indian, a Fiji Islander, back to the preferred pale-face and no scientist with serene assurance shall shake our determination to hold on to the white man.

Any one wishing to affiliate with a negro progenitor should have the experience of a delegate to the above named Presbyterian convention from North Carolina. The story goes thus: In assuming place of entertainment the N. Carolina man was erroneously presumed to be a negro and was listed as the guest of a colored brother in Des Moines. Arriving after dark, he was escorted to his quarters but when daylight arrived he found himself not only domiciled with the dark-brown brother, but ensconced with a burly bed-fellow.

If such an experience is not enough to induce one to renege and repudiate science, a Christian conference cannot decide what is. Away with anthropological research. A white God, a white Adam, and a white Jesus for white men.

Devil's Island Deserter.

Now if the lachrymose ladies who long to leave a laudable record to posterity would postpone the persecution of a polygamous senator and turn their attention to a tale of cruelty that transcends the horrors of the Inquisition, they might succeed in making the society for the prevention of cruelty to (human) animals something more than a name. A French prisoner for theft is to be sent to Devil's Island, France Dreyfus was held, there to spend the remainder of his days. An iron cake is to be riveted about his neck, his hands extended through the sides and the whole depending to the knees. A ball and chain fastens the apparatus and the victim can only hobble painfully about and cannot lie down at all. His clothes are not to be changed, but wear off from him and the accused French government can succeed in "sending his spirit to the God who gave it," the greater the favor they expect to confer on God.

Now I'm not a mandarin sentimental about criminals, though I think they are often more sincere than those that slanders, that the system and circumstances produce them. But I do protest against such fiendish brutality whether perpetrated by individual or by government. The account states that the working of the American Express office in Paris was the occasion for this savage sentence and who knows but that American influence has had something to do with this monstrous outrage.

I make no pretense of suggesting methods of punishment but it seems to me that confinement on Devil's Island is quite enough for any crime, without the additional cruelty of carrying about an iron cage. It smacks too much of the Christian cruelties of the dark ages and is certainly a remnant of the religious rule from which France has so recently escaped.

The French people have made rapid progress during the past few years in throwing off the yoke of the church and only time is required for them to repudiate such relentless judgments. I have faith in the French masses, meanwhile this prisoner suffers, dies, and the American express company feasts and fattens and goes free. What are we going to do about it?

## WHY AND WHEREFORE OF SOCIALISM

Strong Argument in Favor of the Collectivist Principle in Our American Political System.

(By O. H. STONE).

As the nations of the world are open for discussion of economics, I shall avail myself of the opportunity to submit to its readers a few reasons why I think Socialism will naturally and necessarily evolve out of Capitalism.

Of the different schools of economics, the advocates of Socialism seem to be the only ones who thoroughly appreciate the fact that we are living in an age of machine production and that every economic unit is a machine making it still more so. The Socialist recognizes the fact that social systems change slowly but surely, so as to correspond with the changes in the economic unit. He is not a static economist, but he is a dynamic one. He cannot be put on offhand like a ready made garment. That better social conditions are not brought about because of an all-pervading sense of justice, brotherly love, or kindred sentiments, but through sheer economic necessity. Yet notwithstanding this, the fact that the forward step will bring us nearer into line with the great principle of justice, can we hope for any lasting improvement in our condition. This is because what is of benefit to society will and must survive, while that which is a hindrance to it, and is discarded. One of the benefits which seem to have stood the test of time is that of associating for protection and pleasure.

We are so interdependent that no man can do anything that will not in some manner react upon the whole of society; and as good acts can't help but have a good influence and bad acts the opposite, it becomes a matter of self-interest to deal justly with our fellow man. Therefore when the Socialist speaks about the brotherhood of man, he does not do so because of any sickly sentimentality, but because he knows that it is founded on the scientific basis of self-interest. He sees that so long as any part of the social organism suffers, no part can be wholly well. We all know that when any part of the human body is seriously affected it will not be remedied soon, but the entire structure more or less out of equilibrium. It is just the same with the so-

cial or race body. Society can no more with safety or itself, abuse its constituent parts than the individual can an injury to one is an injury to all.

I will say in regard to the Lutterman-Barne's controversy, that though I can't safely be alienated, it is by no means the controlling factor in the wealth production today. Neither is there anything to show that single tax is in any way in line with industrial evolution, while everything points to the fact that Socialism is. Every trust, every improvement of the machine points the finger of fate to Socialism.

It land were the controlling factor, then the farmer should be able to dictate terms to the railroad trust, say: "You take what I choose to give you for nailing my produce to market." The stockholder would say: "I will pay you so much per car for transporting my stock, take it or leave it!" And to the beef trust: "This is my price, pay it, or no beef for you!" But do these proud land owners do it? Not a bit of it, the exact reverse is true.

Fundamentalism and socialism are the two great forces of the future, for that, at any rate, and with the feudal system passed, the supremacy of land in wealth production. During the feudal age the great land owners were the dominant class because land was then the controlling factor in production. Today the owners of the machine are the dominant class because that is the controlling factor. It is therefore not to be wondered at that these great trusts—the highest exponents of machine production—are in full control of the powers that be, neither is there the slightest doubt but that they will continue to control so long as they are left in undisturbed possession of these perfected instruments of wealth production. It is perfectly plain then, that in order to emancipate themselves the workers must take possession of these tools of production.

Lutterman's statement about the cause of hard times is all that could be desired. It is perfectly true that hard times now-a-days are not caused by failure of crops or by our inability to produce enough for all, the warehouses are full to overflowing when these periodical panics occur, but as the workers are paid only for a small part of what they produce, they can buy back only a small part and hence the scramble for new markets on the part of the employers. But even markets have their limits and they are eventually forced to close down. It matters not in the least whether the workers have anything to do with it or not, because the owners of the machinery of production can employ them only when they can make profit on their labor.

This rate of things, surplus on one hand and want on the other, will exist until the toll millions wake up to the fact that they themselves must be the owners of the means whereby they make their living. As to Lutterman's remedy, I hardly think that it is the best possible, unless he would be willing to tax the capitalists a hundred cents on the dollar? Since private ownership of the means of production and distribution is the cause of hard times, as he so seems to recognize, collective ownership therefore naturally suggests itself as the proper remedy. Cause, private ownership of the things that all must have access to in order to live; cure, collective ownership of these things.

Many people are so terribly afraid that Socialism will do away with that fear old competition. The rub about that is that competition is not a natural law, but a competitive system, competition follows as the night the day. Competition has forced its votaries to combine or be devoured by the object of their adoration, but as self-preservation is the first law of life, they have naturally chosen to do the devouring themselves by combining. So it has been all the way up to the present. One combination more powerful than another until today we have this combination of corporations called a trust. This being the so, the Socialist sees joy that things become trusted, because during this process the capitalist is slowly but surely eliminating himself. While formerly he used to manage his business he is now to a great extent simply a dividend taker. All these big concerns are stock companies, and are operated with hired help from the pro-slavery down, hence the capitalist is becoming a useless member of society and as a consequence will be discarded. If the workers can operate the industries for the capitalist, they can certainly do so for themselves.

It is not a question of whether we shall have the trust—the trust is as inevitable as the law of gravitation—but the question is, shall we own the trust or shall the trust own us? This is the problem that must be solved in the near future and the working class must do the figuring. Production is already to a great extent co-operative, but the benefit accruing from this goes only to the owner of the tools of production. It is

through this ownership that they are in a position to force the workers to take less than the full social value of their product in return for their labor. But as the Bible says, "Everyting, worketh together for good," because only that which is beneficial to the race can long survive. So it is with capitalism.

The co-operative feature of the great trust will survive and evolve into Socialism.

## DESPOTISM NOT A FORGE FOR GOOD

The Principles that Make Best for Civilization and an Exposure of The Flagrant Frauds and Fallacies of Modern Society.

(By PARKER H. SERCOMBE).

The following is reproduced from "Tomorrow" Magazine by permission of the author:

I am a carpenter. I am a maker of new things. I do not bring you a story of a failure, having discarded the preaching of old age, but in the flower of my strength and intellect offer a sure and natural method of character building which are long in the air to come into general use.

The world misjudges me at present for not more than my misjudgment and misinterpret the world. The regime of preaching, commandments, ostracism and gunpowder have, for a thousand years, and having produced nothing better than universal graft, dishonesty, hypocrisy, with a very high percentage of adultery, rowdiness and open theft it is high time that the Conservators of Public Morals should look about them for a more encouraging system and set of ideals.

Judged by results, the prevailing method of teaching honesty and morality is a failure; and having discarded under the title of "Chicago's Cave Dwellers" to place the record of this failure in the hands of the public with full and convincing proof, I deem it prudent before doing so, to address you as follows:

Advice, persuasion, criticism, and all forms of preaching have in no way been aids to human progress for the reason that all advancement, all evolution, is due entirely to another set of forces.

Primitive man with no attempt at self guidance made more rapid progress than we, in fact, our solitude was ever been a detriment and hindrance to progress.

Those who have been able to completely direct themselves under the guidance of the most expert teachers, viz., the royalty and nobility of Europe, have invariably become degenerates.

It is the LIFE FORCE that makes civilization.

While a docile and enslaved race, under controlled and exploited by preaching to them a set of commandments, rules and regulations, this naive form of despotism is entirely out of harmony with contemporary ideals of democracy and equality. Therefore I declare:

That despotism has never been a force for good.

That the Declaration of Independence is an inspired document.

That brotherhood as taught by Jesus implies individual freedom, equality and pure democracy.

That the inter-relationship and inter-dependence of all mankind as taught by Herbert Spencer implies freedom, independence and pure democracy.

That the inductive method of bringing out the individuality of the child as taught by Froebel and Pestalozzi is a movement toward freedom, equality and pure democracy.

That all the ideals of kingscraft and priestcraft were initiated to control slaves, are only fit for slaves and must ever be without effect upon a free people.

That the present reign of crime and vice in this country is accounted for by the effort of the Conservators of Public Morals to enforce impossible systems only fit for dominated races.

That criminals and wrongdoers are victims and not culprits.

That all efforts to stop graft by despotic methods will be a failure.

That all efforts to prevent adultery by preaching or any other form of despotism will be a failure.

That industry is EVERYTHING as a counter influence away from crime.

That while monogamy may be maintained among docile and enslaved races by the despotism of the present marriage system, a free people will not and do not submit to the dictation of tyrannical authorities in their love and sex relations.

That proper institutions of character culture should take the place of all the forms of despotic attempts to control the private affairs of individuals.

That GOOD CHARACTER is all that is needed in order to do away with all the crimes of our epoch.

That good character is the result of good environment and not the re-

sult of preaching or talking.

That Lincoln, Ingersoll and Beecher all "grew" not even having mothers in their childhood to say "don't."

That all the progress in the world are wasting their time and should go to work shoulder to shoulder with their followers and acquire industry initiative and originality and the Lord of Hosts will take care of the rest as he did long before preachers were invented.

That my mission on earth shall be to teach Preachers to place more faith and trust in God and less in their own preaching.

That our race depends upon the monogamic system in order to preserve its energy, vitality and cleanliness.

That if it is necessary to let go dogma and doctrine in order to preserve the institution of monogamy it is our duty to do so.

That under right conditions we would become monogamic as completely as sheep are vegetarians.

That under the Declaration of Independence this vital principle can only be preserved in the form of VOLUNTARY MONOGAMY without external dogmatic coercion or coercion.

That a free people cannot be forced into monogamy by decree of Church or State.

That the word "illegitimate" applied to child is a disgrace to our race.

That a HEBREW whether Christian Science or Socialism is an eternal detriment to progress and prevents its devotees from making use of the latest acquired knowledge.

That all knowledge is the result of experimentation and he who stands in the way of experimentation is an enemy to progress.

That rowdiness, adultery, graft, dishonesty and every form of vice is on the rapid increase.

That it is impossible to bring up a child to be honest or moral in Chicago.

That those who are interested with start immediately forming groups and settlements made up of high minded, industrious people away from cities, where those who really have an interest in their children may let them grow up to manhood and womanhood fit for the "brotherhood of man" as described by Jesus and as outlined by Herbert Spencer, Kropotkin, Walt Whitman and Edward Carpenter.

Why Mute and Ingrateful?

Guthrie, Oklahoma, Bro. Hughes—I enclose M. O. for \$1.00 please credit renewal to June 1907, if I had a permanent residence, I would certainly get Dr. Wilson's Rome book, for I

NOTE REDUCTIONS.  
Hampden: 18 size, Special R. Way, 23 \$2.00; "New R-way" 23 size, \$2.4; Deuter Watch Co., 21 size, \$1.7; same 17 size, \$1.4.  
Elin: "Vertica," 23 size, \$2.9; "Father Time," 21 size \$2.50; "B. W. Raymond," 19 size, \$2.0; "B. W. Raymond," 17 size, \$1.80.

Waltham: "Vanguard," 23 size, \$2.9; "Crescent Direct," 21 size, \$2.50; "Standard," or "Century," 7 size, \$1.7; \$1.80; same, not "Premier," \$1.6; The above guaranteed to pass R. Way Inspectors.

Bundries: Waltham: "P. S. Bartlett," or "Elin," "Wheeler," 17 size, adjusted, nickel, \$3; same, gilt, \$7; same, nickel, \$5.00; same, not adjusted as Elin, Waltham or Hampden, nickel, 15 size, \$6; Elin or Waltham nickel, non-catchable hair spring 7 size, \$1.50; "Standard," 7 size, \$1.50; "Standard" or "Century," 7 size, \$1.50.

All the above in 2, 3 or ounce silver cases, engraved in silver, or gold filled, screw case, accompanied by manufacturer's and my guarantee for freedom, independence and pure democracy. In 25 year screw case, \$5, or in 10 year screw case, \$2.50. In 25 year screw case, in solid gold case, \$10 to \$50 more.

LADIES' GOLD WATCHES.  
Large (6) size Elin, Waltham or Hampden, 25-year gold filled, latest style, artistic hand-chased, 7 size, \$9; 15 size, \$11; 16 size, \$12; 18 size, \$13; 20 size, \$14; 22 size, \$15; 24 size, \$16; 26 size, \$17; 28 size, \$18; 30 size, \$19; 32 size, \$20; 34 size, \$21; 36 size, \$22; 38 size, \$23; 40 size, \$24; 42 size, \$25; 44 size, \$26; 46 size, \$27; 48 size, \$28; 50 size, \$29; 52 size, \$30; 54 size, \$31; 56 size, \$32; 58 size, \$33; 60 size, \$34; 62 size, \$35; 64 size, \$36; 66 size, \$37; 68 size, \$38; 70 size, \$39; 72 size, \$40; 74 size, \$41; 76 size, \$42; 78 size, \$43; 80 size, \$44; 82 size, \$45; 84 size, \$46; 86 size, \$47; 88 size, \$48; 90 size, \$49; 92 size, \$50; 94 size, \$51; 96 size, \$52; 98 size, \$53; 100 size, \$54; 102 size, \$55; 104 size, \$56; 106 size, \$57; 108 size, \$58; 110 size, \$59; 112 size, \$60; 114 size, \$61; 116 size, \$62; 118 size, \$63; 120 size, \$64; 122 size, \$65; 124 size, \$66; 126 size, \$67; 128 size, \$68; 130 size, \$69; 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## Editorial

(Continued from page one.)

tee that at the end of the year he will become a permanent subscriber on his or her own account and in this way the Blade can be made to help itself, at the same time placing it before a larger number of readers every year.

If you feel that such a plan would succeed, kindly mention in your letter that the extra dollar is sent to carry out this suggestion and at the end of the year, beginning with August 1, 1906, we can calculate how well it has succeeded.

### RELIGION AS IT IS ACCEPTED IN THE WORLD OF BUSINESS

The following significant comment upon the canting hypocrisy of the age in which we live, especially as regards the modern trend of religion, appeared in the columns of the New York Commercial, a business newspaper, which makes no pretense to publication of the sensationally gawdnew news features of the day. Coming from such a conservative source, it is worthy of consideration as indicating the direction in which modern intellectual thought is moving:

#### An Age of Cant

We are living in a striking age from whatever aspect considered, an age of decadent creeds and changing standards. The historian of the future, in summing up the salient characteristics of the present inhabitants of the United States, will no doubt classify them as the most restlessly progressive people, the greatest reformers and empire-builders that this world has known, and an essentially practical race. On the other hand, the amazing facility with which so intelligent a people submits to being exploited by any religious fakir or thaumaturgist that just happens along will not escape criticism from the Greens or Gibbons of future ages.

It was refreshing to find the esteemed Public Ledger not long ago rejoicing, apparently, in certain strange discoveries and tidings of great joy that had been brought to the good people of Philadelphia by a Doctor Torrey and a Mr. Alexander, itinerant "evangelists" or "missionaries" or "revivalists." For, while Philadelphia may possibly lack some of the bristliness of New York and other large cities, yet surely the marvels alleged to have occurred under Tiberius Caesar should have reached that fair city by this time. They were stale news even when Constantine, led by his Empress Helena, promulgated an official religion for the western Roman empire, only sixteen centuries ago; and since that time these wonders have certainly been exhaustively discussed in their possible bearings on human society as well as the proved interpolations in the few passages of contemporary writers which refers to them. Yet, notwithstanding the deductions (so contemptuous for certain forms of primitive beliefs), arrived at by masters of the human intellect—such men as John Stuart Mill, Spencer, Darwin, Huxley—at the present moment, to our discredit be it said among English-speaking races, the profession of "Howling Dervish" for which ignorance is a good qualification is one of the most immediately profitable that even a get-rich-quick schemer can turn his attention to. The good news that Philadelphia was asleep and needed reviving reached the ears of Doctor Torrey and those of the similarly inspired Mr. Alexander at an opportune moment, and they very laudably hastened to introduce salvation to the city of brotherly love. In a much wider field of effort has presented itself in France. And what may not have been lost to the French population by the absence of these reverend gentlemen at this precise juncture? The government and legislators of that country have been engaged for a year or more in a rough-and-tumble fight with "the church"; there, indeed, that was a precious opportunity for our revivalists, either as umpires or, better still, participants in the fray. In the absence of any such champions "the church" over there, worsted, and the principal French newspapers, with few exceptions, are congratulating the government upon its victory.

In our own land we appear slow in realizing that cant and superstition are the deadliest enemies of human progress. Has education not sufficiently advanced among us to render Holy-Ghosters, Dow-isms, spook worship and other such religious man-queries impossible? What renders such beliefs possible in the first instance? There lies the crux of the problem. Thirty years ago when France, still trembling after her tremendous defeat by Germany, was being reorganized by such pure patriots as Gambetta and M. Thiers, Paul Bert, then minister of public instruction, addressed the chamber of deputies to the following effect: "It is not our domestic disorders, it is not England, nor even the trained German legions that constitute the greatest menace to Frenchmen and the prosperity of France, still bleeding from her wounds, but the man in black." His memorable words have borne fruit. But as to the vultures who, under a clerical garb and under all kinds of denominations, are allowed to impose on the credulity of the British or American public without restraint, such as these were not tolerated in France, Germany or Switzerland at any period, but were amenable to the law as rogues or impostors. The French minister was referring only to the orthodox regular French clergy; good enough for the feudal ages of Europe, but now deemed mischievous, reactionary and a breeder of debating superstitions.

Is there no lesson that our cultivated and more thoughtful class of citizens can derive from this great French national movement? For such it is. Are the "shepherds" and "tub-thumpers," the types so well portrayed by Charles Dickens, forever to be encouraged and go unrebuked by the press of this country? We must decline to believe that Philadelphia was asleep and needed reviving by Doctor Torrey and Mr. Alexander. The Reverend Doctor Cass, chairman of the "mission," announced that

the total expenses of "the revival" reached \$40,000. The profits were not stated. In this kind of business they never are, nor their disposal. On a rough calculation it cost about \$5 a head to convert a Philadelphian. In Atlanta, the next "stunt" for the two worthies, it no doubt cost much more.

.....  
The average Christian is the most abject and pitiful slave that ever bowed his neck to a yoke or cowered beneath the lash. He does not possess the moral courage, the intellectual independence of the commonest yaller dog that trots at the heels of a negro chicken thief. He is not an intellectual entity, but a very unimportant part of a costly machine, and ostrich-like, he is proud of it. Let us rather be a flea-bitten flea and bark at the moon, but boast freedom and independence.

.....  
Religious fervor robs men and women of moral backbone and leads them along with grandmother's apron strings. If the present politico-religious combination in America can prevail in matters of public concern, we shall have upon days of dwarfish talents and gigantic vices, a paradise of cold hearts and narrow minds, the golden age of the coward, the bigot and the slave. The idealities of the Christian world is to acquire just enough ability to successfully deceive and plenty of religion to be able to persecute. And of such is the kingdom of heaven.

.....  
In the days of old the theologians crucified men head downwards for simply telling the truth. Now they crucify them on a cross of business, fear and social ostracism. When men can understand that the best and noblest do not have their names enrolled on a church roster they will take courage and fight back with increasing vigor. Just as a mastiff will seldom bark at anything he can get hold of and brute, so the priesthood strike only over the shoulders of others and then at a safe distance so that no rebound can follow. Cowards, all of them.

.....  
The best way to get through life is to form a high ideal, give it both form and being, embody it in your thoughts, and then work to attain it. No thought, no matter how humble the source, possesses any value has ever failed to produce a sure and certain result. If you have an ideal, push it. If you have not, then establish one, look up to it, live it, make it a part of your life, provided it be a noble one, and success will come. Whether it be in your social life, commercial career or business interests, get busy, let the deed follow the word.

#### Nothing Like New Blood.

Brown, Ky., Jas. E. Hughes—Dear Sir, Inclosed you have money order for two dollars and fifty cents for Blue Grass Blade, to parties mentioned.

I am glad to see so many of the Blade readers give you so much taffy as editor. Nothing like getting new blood into anything, it helps awfully. I hope this little sale will help you some, wish I were able to make it \$5.00, but you know what Paul said about providing for one's own house-hold. I see The Trip to Rome is being mailed out to subscribers, I have not gotten mine yet, but guess I will turn up O. K.—L. F. MANFIELD.

#### Placed With The Blade.

Salt Lake City, Utah, Mr. Hughes.—Inclosed find P. O. Order for one year's subscription to the Blade and also send to the same address a copy of the paper with Wilson's article over the remains of Capt. Henry. This is the address, F. R. Hardie, No. 9 Jefferson St., Salt Lake City, Utah, and please send to me one of C. C. Moore's Memorials. I am well pleased with the Blade and will try and do all I can for it. With best wishes to you and the Moore family and all the Blade corps of writers, I am as ever with you all to the end—J. F. REDMAN.

#### Wilson Did Himself Proud.

Washington, D. C., Jas. E. Hughes.—I have received Dr. Wilson's book, "A Trip to Rome," and have given them out to be read by people who will appreciate them as Brother Wilson has done himself proud. If a million of men and women could read this book unprejudiced our country would begin to get on the upgrade and the people would be better and wiser. What any man or woman wants with a bloody God in this world is a problem that I have never been able to solve since I was a little boy long years ago, and why any decent people in America wants their little children taught such a hideous doctrine is past my finding out, although I have tried to solve it for a long time. I am merely ignorant, for all of them are wiser than poor "Old Burns." Enclosed find a dollar to pay postage on books.—FRANK BURNS.

#### Ingersoll of the West

McGregor, Iowa, Jas. E. Hughes.—Rome book received July 9th, 1906, thanks. I am for the Ingersoll of the West, Dr. J. B. Wilson, first last and all the time.—C. FETTER.

The Blade is needs new subscribers. We must double our circulation to make it pay. Send us a few new subscribers.

## THE BLADE'S LETTER BOX

### Should be in Every Library.

Howard, Kansas, J. E. Hughes.—Dear Sir and Brother, I have just finished Dr. Wilson's book "A Trip to Rome," and let me say we would better than we knew when we sent Dr. Wilson as a delegate to Rome; I have not the language to express my appreciation of that book, I felt like I was a boy by his side and see what he did and that he was my guide and explained all things to me, his explanation of the catombs was the best I ever read the book should be in every library.

I feel that we are greatly indebted to Dr. Wilson and that we should do all we can for the sale of book, if you think best you may put the above in the Blade. Say Brother, you sent me two books, I only paid for one, I have been looking for an explanation but as yet have none.—W. W. HENSLEY.

### Liberals Should Stick Together.

Hurland, Mo., James E. Hughes.—Please find inclosed order for \$2.00 for Henry Kilbride. He ordered his paper discontinued when his time expired. You see Liberals as a general rule, want to stick together. I have talked and coaxed and tried to persuade all my brother Liberals to continue and pay promptly for the Blade for we are fighting a monster for a grand cause. I have taken your paper for several years not alone for the good there is in it, but for the pleasure it affords me in knowing how much better Liberals are than Christians.—W. S. MILLER.

### Like the Rome Book.

Hagerstown, Md., Friend Hughes.—Inclosed is 20 cents in stamps to cover postage on "A Trip to Rome," which I recently received, as I had originally sent you the price of the book itself.

So far as I have read about one-third of the way I am pleased with the book and wish everybody could read it. But you know the spiritless of many would not let them read it if they had it. Many are not sufficiently honest to hear their opponents.

However I hope you will sell all you printed, and if the remainder is as good as what read, it ought to go through many more editions.

Since the Blade has stopped calling its friends and patrons the appropriate and accurate name of infidel, I think it has much improved and I believe it will be much more read by our opponents than before. Heartily wishing you and the grand cause of Rationalism unbounded success, I am—D. WEBSTER GROH.

### Just a Little Mistaken.

Walla Walla, Washington—I am melting fast, 102 in the shade on subscription list I'll enclose my last dollar before leaving for my future residence before I'm well prepared after a few weeks stay here. Blade just in, see the Johnson family are pretty well represented, stay with them, as a rule are pretty liberal, Wm. Emerson Johnson says, "Of course we all believe in true marriage." So does Gorky. What constitutes "true marriage?" Now we're in deep water. Does Maxim Gorky introduce the lady with him as his "mistress," or wife? Another, is this a civilized religion? You say, "Freedom would manifest itself in criminal folly and liberty be made a synonym for license."

Could there be more "criminal folly" or license than under the present system as I observed it throughout the world?

You say "there is such a thing as law, even as applied to the relation of the sexes." To my mind love is above all law, we see exemplified every day in our everyday life. I have yet to see two people made true to each other by law. In your answer to Dr. Wilson you say "that man desires an abundance of both money and sex in order that he might salivate himself with both."

I think there are thousands of Liberty loving women and men who don't look at it in that light. I am assured by a Methodist revivalist here that all Infidels and the Higher Critics will all burn in "everlasting fire." You are in for J. M. and Clark, John F. I shudder to think what will become of him, he'll set me to guessing what to do with him—A. JOHNSON.

### What's in a Name?

Meigs, Ga.—While I am not educated enough to write for publication, I suppose you want opinions from all classes and conditions of people in the matter of organizing a Liberator, and here I want to register an objection to the name infidel, I think we will all be agreed that we need to be organized, but think the first stumbling block to be a platform broad enough to hold it. It has been said in France in 1880 "As soon as a decided revolutionary tendency was manifested the man who were engaged in the great event then being accomplished, acknowledged

how much they differed from each other and separated." I fear the same would manifest itself here. I feel that if we had a platform that we could stand upon, we would not then rush to its standard or stick closely after getting there without there was some pecuniary gain to be had. I believe if we can agree on a platform and arrange the pecuniary gain the organization would be a high success. We want to know what we want to do and how we are going to try to do it, and have an incentive to hold the lark, and as well as to strengthen the steadfast, but how are we going to do it?—R. BORDERS.

### Wants an Organization.

Upland, Indiana.—Should Free thinkers organize? Most assuredly, I believe the time has come when we could get men unselfish enough to work for the good of the organization and not make wind jammers of themselves, as though to them alone belonged all the credit extant for a liberal idea in enlightening the unenlightened pilgrim following in the footsteps of Catholicism teaching. Younger people are waking up to the fact that investigation by science and reason will not verify the fables taught by the dogmas of the Christian religion, and something is desired along lines of common sense, wisdom, where men by advancement in culture and the arts gains ascendancy over the less comprehensive of his kind only in so far as is necessary to do good for the benefit of all men and benefit as inhabitants of the earth. That the milk of human kindness exists in the breast of an infidel same as the disciples of the Christian. As it is conceded on all sides the crucifixion of thought making in the latter has been stifled with ecclesiastical fetters until in the abnormal condition, there isn't room for the more logical idea of modern deduction. (Hence the need for a social organization, religious and politically to attain distinction in the nation. "For by their works shall ye judge them.")

Indianapolis, Cincinnati or Chicago would be centrally located, perhaps for getting together a number of the interested members in the cause. No doubt but Chicago could draw a greater number of people of a liberal view than any other city, on account of the large number of Catholics and believers who would be willing to give the preference, however it is immaterial to the writer so that we form an organization.—I. M. MILLER.

### The Blade's Golden Harvest.

East Liberty, Ohio, Blue Grass Blade.—The country is a market of things good or bad to the imagination as well as the anatomy. Thou art of the inanimate, but since the departure of the lamented Moore, his mantle has fallen upon one who adds additional interest in your editorials, better every week than any twenty-five cent monthly magazine. Next to the discovery of Moore's error in preaching orthodoxy, his greatest discovery for our enlightenment was that of James E. Hughes, who continues the glad harvest of the Blue Grass Blade as allowed "ointment poured out" for Freedom. Your proposition for a Free thought and organization reminds me of the book of Genesis, I 26, "And God said, let us make man in our image after our likeness and let them have dominion over, etc., etc. I hope to see a symposium upon your thought and after your likeness and kind. I believe that Dr. Barnes who said man is but an organization but is not an organized body until he is a baby born, and in this conception for an organization and suggest these thoughts as principles, enter into the body organized as principles for a platform. First Freedom, then success for its life, the grime of thought like an old lord survey, beginning at a corner, the first encampment and potential home Old Classic Athens should be the Mecca and Sacred grounds for Naturalism and Free thought. It is the paternal soul of an undying charm for poetry of philosophy of history of arts painting sculpture architecture, heroism, history, morals and reasoning. That religion means to be used to a guide and all men are made in the image of God buried in and about Athens are of two kinds, the natural and the supernatural or unnatural and superstitious. To the natural religion there is no criterion of truth outside of nature and nothing is, has been, or will be. Nature. Natural religion encourages thought and reason the scientific research of today on the basis of reason. Supernatural religion is a fetishism and is continued by the priesthood today, having its basis in omens, signs, dreams, oracles, spirited testimony, crowds and dogmas.—SPENCER GARWOOD.

### Congratulates our Work

Pella, Iowa, Editor Blue Grass Blade.—Dear Sir, Enclosed please find check for \$1.00 on subscription, my time is so thoroughly occupied that I cannot work up clubs, I sent you \$1.00 to send the Blade to an infidel in Wyoming. Now if each infidel would do likewise it would help to keep the paper alive. I congratulate you upon the able and efficient manner in which you have edited the paper, and in this way the Blade of life you are making for the emancipation of men from the slavish fear of an orthodox God. I cannot make such sacrifice, but can help a little to help up the hands of those that do. Governor Mickey of Nebraska said in speaking of the great responsibilities of his office he had taken his burdens to the Lord, and the Lord had helped him greatly. Now wouldn't that put the blush on the monkey. Then think of the Chief Executive of the Nation getting down on his knees before the Lord, repeating amen to the appeals of a heated priest to his dead God. I am at a loss for language to criticize this act. I heartily endorse the President in his great reform work, considering his abilities, his work is marvellous. But I cannot understand these monkey shies, wishing you great success.—H. M. FISK.

### What a Hayseed Thinker.

Huskin, Mont., Editor Blue Grass Blade.—Inclosed please find P. O. Order for \$2.00, as I am behind on my subscription this year, I will advance that much for the Blade and put mine up to January 1908. Now the Blade is superlative; you are more broad-minded than the old Editor, my sentiments echo your splendid editorials, except when you try to sustain the barbarous creed and dogma of the Russian church, and some of our capitalist press hypocritical horror about that great human spirit Gorky; but null said. Great men have great faults. The deceased editor had to many to suit me. I constantly give conscience and were going to have a separation from the paper, but now I wouldn't. Among other fallacies he argued that people have to be mentally liberated from religious superstition, before the can be liberated intellectually. Such a view is absurd, contrary to historical facts, and present industrial conditions. The atheist propaganda is as old as the Christian era, but what have they accomplished? A man in constant physical struggle and mental agony sustaining life is not much concerned about ethical problems, religious creeds, a future life, or if it is any or not; it is to day, he wants to live, and believe in preservation. When his sore limits are not in painful motion coming forth for the capitalists of industry, in mine or factory, he is too tired to reflect over such deep mysteries that not any philosophers or mental gurus can solve. The converts from the Christian superstition to atheism, mostly among the capitalist class, who have the opportunity to read anything they desire, and you pass as fact through your thinking apparatus. I am sure you will admit that it doesn't help the wage-slave or any other of the working class. For each succeeding year less regard is shown for human life in the various industries; in a year more wealth are conserved; for each year, more contempt for law is shown by the capitalist class. On the other hand it is safe to say that half of the wage-slaves are infidels—men as an effect of religious propaganda, but in spite of it, and lack of any propaganda. If it is any difference in the miseries and pains, as to the Christians, the infidels most feel it more keenly as he don't have any new hope of a better life, and in form of white linen and gold harps. It is a more dangerous superstition than the religious that hits the working class and hurts him all over, all the time, that he have to be rid of, viz., the foolish idea of the few-cupling churches, by means of all criminal agencies, wicked genius could invent, and under cover of legal legalized law, made by himself to suit their purpose, should have right to confiscate the earth with its resources, and continually force the masses of humanity to produce wealth, which those said shynocks appropriate to such immense proportions that it stagnates imagination.

As a rule the capitalists don't believe the Christian religion, but how he does love the clergy as aliens to fool the people, and for that holy service give them valuable privileges, as his main, new, free, and free roads, big donations to build costly churches, free ground for same and their property exempt from taxation etc. We know it is two different classes of individuals in our nation; two opposed elements in the political field, through which the industrial is operated. Democrat and Republican parties represent the capitalist class. Socialism signifies the laboring class. The Socialist party's aim is to merge these two classes into one class of humanity, with alike opportunity, privileges and responsibilities for all. Then it would not be anybody who would need the clergy to fool nobody. The church power would be broken, the clergy would be forced to devote themselves to oblivion, feeding would be a horrible monster, holding only referred to in past history, and the much waited for kingdom of heaven would at last be established on this beautiful earth.—O. F. JOHNSON.